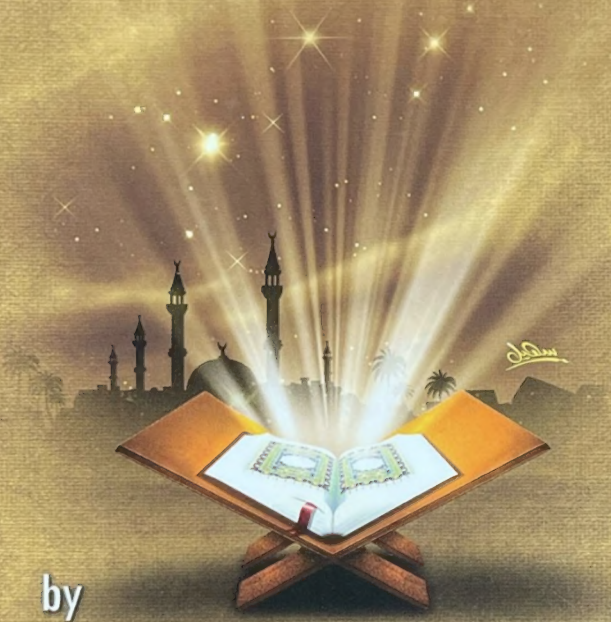
AT TAQWA

AND ITS EFFECTS

and the Characteristics of the Pious and their Recompense

التقوى وآثارها وأوصاف المتقين وجزاؤهم



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Miraath Publications

At-Taqwa & its Effects

The Characteristics of the Pious and their Recompense

by

Shaykh Rabee' Ibn Haadee Al-Madkhalee

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Contents

1 Introduction

2 The Book

3 *At-Taqwa*, its meaning in the *Sharee'ah* and linguistically

At-Taqwa in its *Sharee'ah* meaning

At-Taqwa linguistically:

4 *At-Taqwa* in the Ayaat of the Qur'aan and the Prophetic Ahadeeth

5 From the descriptions of the people of *Taqwa* in the Book and the Sunnah

6 The reward of the people of *Taqwa*

7 Questions

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام علىٰ أشرف الأنبياء والمرسلين نبينا محمد وعلىٰ آله وصحبه وسلم أما بعد:

فقد أذنت لمؤسسة ميراث للنشر لصاحبها أبي زياد خالد باقيس -وفقه الله- بطباعة ونشر كتبي التي تطبعها دار الميراث النبوي للنشر والتوزيع مترجمة إلىٰ اللغة الإنجليزية وغيرها من اللغات، سائلين الله تعالىٰ أن ينفع بها، وصلىٰ الله علىٰ نبينا محمد وعلىٰ آله وصحبه وسلم.

كتبه

ربيع بن هادي المدخلي

١٤٣٢/٢/٦هـ

In the Name of Allaah The Most Kind The Most Merciful

All praise belongs to Allaah the Lord of all the worlds, may praise and peace be upon the most noble of the Prophets and Messengers, our Prophet Muhammad, upon his family and his Companions.

To proceed,

> I have given permission to Miraath Publications, which is owned by Abu Zeiad Khalid Baqais – may Allaah give him success- to publish and print my books which are translated into the English and other languages, these are printed by Dar al-Miraath an-Nabawi for publication and distribution.

I ask Allaah Ta'ala to make them beneficial.

May Allaah send praise and peace upon our Prophet Muhammad, and upon his family and his Companions.

Written by

Rabee' ibn Haadee al-Madkhalee

A.H. 1433/2/6

The Book

In the Name of Allaah the Most Beneficent, the Most Merciful

All Praise is due to Allaah, we praise Him, seek His Help and seek His forgiveness. And we seek refuge in Allaah from the evil of ourselves and from the ill effects of our deeds. Whomsoever Allaah guides, none can misguide, and whomsoever Allaah lets astray, none can guide.

I bear witness that there is no deity worthy of worship other than Allaah alone, no partner has He. And I bear witness that Muhammad ﷺ, is His slave and Messenger.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ

O you who believe! Fear as He should be feared and die not except in a state of Islaam[1]

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He

1 [Al Imran: 102].

created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allaah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.[2]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth.
He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).[3]

As for that which follows:

Indeed the most truthful speech is the Speech of Allaah, and the best guidance is the guidance of Muhammad ﷺ, and the most evil of matters are the newly invented ones, and indeed every newly invented matter is an innovation in religion, and every innovation in religion is a going astray, and every going astray is in the Fire.

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2 [An Nisaa: 1].
3 [Al Ahzab 70 -71].

Indeed this is a good opportunity for us to meet with our brothers and sons to discuss this important matter, which is from the most serious and important of subjects, about which you see and hear a great deal from the tongues but which very rarely touches the hearts. So the speech is plentiful – very, very plentiful – about the fear of Allaah, Blessed and Exalted, it circulating upon the tongues but the hearts Allaah knows, Blessed and Exalted, as to those hearts in which reside His *Taqwa* and His Mindfulness. So whoever from us is plentiful in his speech about it, then let him fear Allaah in truth, and let this matter reach his heart, this is what is required.

So I ask Allaah, Blessed and Exalted, that He makes us from those whose speech and actions are in agreement, and that the reality of our actions matches that which we speak. That which harms the Muslims is babbling and excessive speech, but what is needed from them is action with truth and sincerity. And we ask Allaah, Blessed and Exalted, to make us and you all from the people of *Taqwa.*

The subject of *Taqwa* is a great subject.

At-Taqwa, its meaning in the Shareeah and linguistically

At-Taqwa in its Shareeah meaning:

It is a comprehensive word, combining every fundamental of Islaam and its branches because it is like al-Eemaan[4] and Al Islaam and al-Birr (piety). As with these comprehensive words, if they are mentioned in combination with another then they have one meaning and its associated word carries another meaning. However, if it is mentioned on its own, it encompasses its own meaning and the meaning of other words. So this great word 'at-Taqwa' means: Establishing all that Allaah, Glorified be He, has ordered and believing in everything Allaah, Glorified be He, has informed us about, and keeping clear of all that Allaah, The Exalted, the Majestic, has prohibited.

At-Taqwa linguistically:

It is that you place a protective barrier, between yourself and that which you fear and are scared of, thereby protecting you from its hurt and harm. Having the Taqwa of Allaah, Blessed and Exalted, is to place a protective barrier between you and between that which incurs His wrath, which will not come about except with true Eemaan and righteous deeds. True Eemaan and righteous deeds, this is what will

4 Faith in Allaah.

protect you, by Allaah, from the Wrath of Allaah, from His Anger and from His Punishment on the Day of Resurrection.

At-Taqwa in the Ayaat of the Qur'aan and the Prophetic Ahadeeth

Indeed Allaah, Blessed and Exalted, has obligated having *Taqwa* of Him in several *Ayaat*, and He has praised the people of *Taqwa*. He has informed, many times, of the reward of the people of *Taqwa* and the fruits of having Fear of Him, The Exalted, The Majestic. A session such as this is not sufficient for a detailed discussion of this topic, but we will present that which Allaah inspires us with from the Qur'aanic and Prophetic sources on this subject. So Allaah, Blessed and Exalted, says, as you have heard in that which we recited during the introduction, **O you who believe! Fear Allaah as He should be feared.** What is the meaning of fearing Allaah as He should be feared? This was interpreted by the great Imam, the noble companion, Abdullaah ibn Mas'ood, May Allaah be pleased with him, one of the scholars of *Fiqh* from the companions, where he said: 'that fearing of Allaah as He should be feared means: **(that He be obeyed and not disobeyed, and that He be remembered and not forgotten, and that He be thanked and not denied).**

'That He be obeyed and not disobeyed': This is Allaah's right, Glorified and Exalted be He.

'That He be remembered and not forgotten, and that He be thanked and not denied.'

So look at every one of us, is this his state? So if his state is weaker and below this level in any aspect of these matters, then it is upon him to hasten to the Fear of Allaah, The Exalted the Majestic, having true *Taqwa*, and to remedy this shortcoming.

Then the saying of Allaah, Glorified and Exalted be He,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth.[5]

and His saying,

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ ١
يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ كُلُّ
ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ
عَذَابَ ٱللَّهِ شَدِيدٞ ٢

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant

5 [Al Ahzab 70].

one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allaah.[6]

He orders them, Glorified and Exalted be He, to have fear of Him and He encourages this matter using those things which inspire awe; that frightening situation which the Muslim must visualise. He should remember those events and happenings on that terrifying day.

Often times, when Allaah, The Exalted, The Majestic, mentions *At-Taqwa*, He mentions that which inspires it. He said, Glorified and Exalted be He,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ۚ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾

O you who believe! Stand out firmly for Allaah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allaah. Verily, Allaah is Well-Acquainted with what you do[7]

Allaah, Blessed and Exalted, gives this commandment, then he follows

6 [Al Hajj: 1-2].
7 [Al Maidah: 8].

it with the command to have fear of Allaah, Blessed and Exalted. He orders justice and then emphasises the matter by mentioning the fear of Allaah, Blessed and Exalted. So are we standing out firmly with justice, and as witnesses for Allaah now? Are many of us, from the bearers of knowledge and from the students of knowledge, standing upright upon this matter in the correct way?

If there are shortcomings from us, then let us return to Allaah, Blessed and Exalted, and let us nurture ourselves to be upright upon justice and to be witnesses for Allaah, correctly witnessing in matters of creed, with respect to individuals, in thoughts and in speech, and in the methodologies of the Deen. We should not repeat the speech of Allaah, Blessed and Exalted, without becoming ashamed and yet we repeat the statement 'fear of Allaah', Glorified and Exalted be He, while our actual reality is contrary to that. Indeed many people, regretfully, memorise these texts, but their actions are in one valley and they are in another. So beware O Muslim, that the speech of Allaah, The Exalted, The Majestic, should apply to us **O you who believe! Why do you say that which you do not do? Most hateful it is with Allaah that you say that which you do not do.**[8]

Having Fear of Allaah is an important matter and the commandments ordering it are numerous in the Noble Qur'aan and we cannot cover them all.

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8 [As-Saf: 2-3].

As for from the Sunnah, the saying of the Prophet ﷺ :

> **'Fear Allaah wherever you may be, and follow up a bad deed with a good one, it will wipe it out, and behave with the people with a good character'.**[9]

The Messenger of Allaah ﷺ gave a speech during the farewell Hajj and ordered the people to have Fear of Allaah, The Exalted, The Majestic. And in many speeches, he ordered the people to have Fear of Allaah, Glorified and Exalted be He, as is mentioned in the hadeeth of Abi Umamah, may Allaah be pleased with him:

> **'Fear Allaah, pray your five prayers, fast your month, pay the Zakat of your properties and obey your leaders, you will enter the Paradise of your Lord.'**[10]

Many commandments to have Fear of Allaah, Blessed and Exalted, have been mentioned in the Qur'aan and the Sunnah.

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9 Collected by Ahmad, Tirmidhi, Darmi, al-Hakim in 'al-Mustadrak', Abu Na'eem in 'al-Hileeyah' & al-Bayhaqi in 'Shu'ab al-Eeman' from the hadeeth of Abee Dharr – May Allaah be pleased with him. Tirmidhi said: 'the hadeeth is Hasan'.

10 Collected by Ahmad, Tirmidhi, Tabrani in 'Shamee'ain', Ibn Hibban al-Hakim & al-Bayhaqi in 'Shu'ab al-Eeman'. Tirmidhi said: 'the hadeeth is Hasan Saheeh' and al-Hakim said: 'It is Authentic upon the conditions of Muslim' & Dhahabi agreed.

From the Descriptions of the People of Taqwa in the Book & the Sunnah

Indeed Allaah, Blessed and Exalted, has described the people of *Taqwa*, so who are they? What are the creeds and actions that they implement? And what are the characteristics, which they, in fact, possess such that it can truly be said of them that they are people of *Taqwa*, deserving that which Allaah promised the people of *Taqwa*? So let us look at some of these characteristics. Whosoever falls short in them or has a deficiency in some of them, then let him try his best to adopt these characteristics so that he becomes from the people of *Taqwa*, deserving of Allaah's promise, The Exalted, The Majestic, to those people of *Taqwa*.

Allaah says, Blessed and Exalted,

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ
مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡمُفۡلِحُونَ ﴿٥﴾

Alif-Lam-Mim. **This is the Book whereof there is no doubt, a guidance to those who are Al-*Muttaqun*. Who believe in the Unseen (*Ghaib*) and perform *As-Salat*, and spend out of what We have provided for them. And who believe in (the Qur'an and the Sunnah) which**

has been sent down to you and in that which was sent down before you and they believe with certainty in the Hereafter. They are on (true) guidance from their Lord, and they are the successful.[11]

So Allaah explained that the Qur'aan, this Great Book, which takes precedence over all other messages, no one other than the people of *Taqwa* are guided by it. So let us look, have we been guided by this Qur'aan, in truth, such that we become from the people of *Taqwa* in our beliefs, in all our dealings, in our stances, in our loyalty and in our enmity and in every affair of our lives? Have we been guided by this Qur'aan in truth? So that we become from those who deserve this testimony from Allaah, Blessed and Exalted, for us? We may have some of this with weakness, extreme weakness. So let us try to perfect these characteristics and be guided by the book of Allaah, so that we deserve the testimony that we are upon guidance and that we are, in reality, sincere so that we earn success and triumph with the loftiest goal, which is *al-Jannah* and the Pleasure of Allaah, Blessed and Exalted, His Pleasure in this world and the next.

When Allaah changed the *Qiblah* to the Sacred House (*Ka'abah*) after it had been Jerusalem, when the Jews, the Hypocrites and those influenced by them in whom was weakness from amongst the Muslims, objected, and the foolish ones spoke, Allaah said, Blessed

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11 [Baqarah 1-5].

and Exalted:

۞ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

The fools among the people (pagans, hypocrites, and Jews) will say, 'What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer.' Say, 'To Allaah belong both, east and the west. He guides whom He wills to the Straight Way.'[12]

Then He said after that,

۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

It is not *Al-Birr* (righteousness) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk,

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12 [Al Baqarah: 142].

to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salat* (*Iqamat-as-Salat*), and gives the *Zakat*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqun* (the pious) [13]

Those who were truthful in their claim of faith - the meaning of *al-Birr* (piety) and *at-Taqwa*. Here *al-Birr* is the ultimate characteristic of *at-Taqwa* which is: *Eemaan* in Allaah, His Angels, His Books, His Messengers and in the Last Day these being the pillars of *Eemaan* which if one is missing, there is no *Eemaan* at all. Added to this is faith in *al-Qadr* (predestination) mentioned in many *Ayaat* and Ahadeeth, which completes these five. Five fundamentals and five principles mentioned in these *Ayaat*. Then actions are added to these, including spending in the path of Allaah, and from them are the actions of the heart such as patience and fulfilling vows.

So these *Ayaat* comprised of the fundamentals of *Eemaan* and Islaam and they comprised of the beliefs, the actions of the hearts and the actions of the limbs such that a person will not be from the people

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13 [Al Baqarah : 177].

of *Taqwa* except if these characteristics are found in him. He will not be from the truthful ones in his claim of *Eemaan* and he will not be from the people of *Taqwa* in truth except if these actions become implanted in his heart, and his limbs surrender to them. When his heart becomes filled with them and they are established in his person and his heart then he will be truthful and he will not be harmed, if Allaah wills, by any *Fitnah* (trial) as long as the Heavens and the Earth are in existence. We ask Allaah The Exalted, to make us firm upon this *Eemaan* and these truthful actions that purify the souls, those actions that the people upon them are considered pious, truthful people of *Taqwa*. We ask Allaah to make us and you all from the pious, the truthful in the claim of *Eemaan* and *Tawheed* and from the people of *Taqwa*, the righteous.

And from their characteristics is what Allaah has mentioned, Blessed and Exalted, in His Saying,

۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ
أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ
وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqun* (the pious). Those who spend (in Allaah's Cause) in prosperity and

in adversity, who repress anger, and who pardon men; verily, Allaah loves *Al-Muhsinun* (the good-doers).[14]

This *Jannah*, as wide as the Heavens and the Earth, prepared for the people of *Taqwa*. So, who are they?

Those who spend (in Allaah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allaah loves *Al-Muhsinun* (the good-doers).[15]

They are the people of *Taqwa* for whom Allaah has prepared *Jannah* as wide as the Heavens and the Earth. So are we from those for whom Allaah has prepared this *Jannah* as wide as the Heavens and the Earth where the share of one of its people or the lowest of its people is like this entire world? They said indeed its height is like its width or even greater.

'**And for Paradise as wide as the heavens and the earth**' so what is its height? And if there are a hundred levels for the believer who is a *Mujahid*, between each two levels is like the distance between the Heavens and the Earth, then what is its size?

Allaah prepared it, so for whom did He prepare it?

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14 [Al Imran: 133-134].

15 [Al Imran: 134].

For the people of *Taqwa*, not for the hypocrites, not for the disbelievers and not for the evildoers. Indeed He prepared it for the people of *Taqwa*. So the Muslim must try to be from the people of *Taqwa* about whom Allaah testifies they are distinguished with these characteristics, that He has prepared this Paradise for them and that they are from the successful ones with Allaah, Blessed and Exalted, '**That is the supreme success.**' And what success is greater than this? Indeed it is the triumph and success, and the attainment of the loftiest goal, which is the Pleasure of Allaah, Blessed and Exalted, speaking with Him on the Day of Resurrection and seeing Him, Glorified and Exalted be He. The descent of His Pleasure upon the people of *Taqwa* occurs after He settles us in this place, the home of permanent residence.

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.[16]

Is this our condition? Spending in ease and difficulty, in secret and openly, in hardship and affluence, in every situation? This is the condition of the people of *Taqwa*. So let each of us look, does this description match him? So if he finds himself falling short, then the

16 [Fatir: 35].

world to Allaah does not weigh as much as the wing of a mosquito, and if it did, the disbeliever would not even have been given a sip of water.

Allaah prepares *Jannah* for you, as wide as the Heavens and the Earth, and you want to be stingy with the obligatory and preferred deeds? You are not compassionate with the poor, or with the orphan, or with a relative and you want *Jannah* as wide as the Heavens and the Earth? The merchandise of Allaah is expensive! It requires that the person offers everything he possesses in this Life, his self and his wealth, as Allaah says, Glorified and Exalted be He,

۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾

Verily, Allaah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allaah's Cause, so they kill (others) and are killed. It is a promise in truth, which is binding on Him in the *Taurat* (Torah) and the *Injeel* (Gospel) and the Qur'an. And who is truer to his covenant than Allaah? Then rejoice in the bargain which you have concluded. That is the supreme success.[17]

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17 [At Taubah: 111].

The seeker of *Jannah* must act. He must be truthful in *Eemaan* and truthful in actions, according to the attributes that Allaah has described,

ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

Those who spend their wealth (in Allaah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.[18]

And here, Allaah says, Blessed and Exalted, '**Those who spend (in Allaah's Cause) in prosperity and in adversity.**' 'Adversity' is during the time of famine, and 'prosperity' is the time of affluence. So he does not cease this spending and this generosity or from seizing these opportunities. An opportunity does not come except that he seizes it, seeking by that Allaah's Face, Blessed and Exalted, not in order to be seen or to be heard of and not so that it might be said, 'So and so is generous,' or that praises be showered on him. Indeed he wants, with that, the Face of Allaah, Blessed and Exalted. If he gives to the poor, he gives to them seeking Allaah's Face, not wanting any recompense or thanks from them,

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

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18 [Baqarah: 274].

'Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it).'[19]

These are the motives for this spending, charity and generosity.

Then Allaah said, Blessed and Exalted, '**who repress anger.**' Repressing anger and swallowing the bitterness of anger is a very difficult matter.

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.[20]

This is not an easy matter and none is granted it except the one who is helped by Allaah, Blessed and Exalted.

'Who repress anger, and who pardon men.'

He represses anger but he does not stop there rather he follows it up with forgiveness and he might follow it up further with benevolence, by being generous to this one who wronged him. But where are

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19 [Al Insan: 10].

20 [Fussilat: 35].

these types and these kinds of people? They are more rare then red sulphur. There used to be many, many of them amongst the Salaf (predecessors), if you read their history, you would find that which would surprise you, but now this is scarce. Now there is animosity, vengefulness, problems and difficulties! There is Hatred and enmity for no reason other than the believer saying 'Our Lord is Allaah' and saying the word of truth! So how much oppression there is, instead of repressing anger and forgiving people and being generous to them! We are in one valley and this is in another valley. During this time, many people are weak in their religion, you do not find many of them exercising restraint, restraining them selves from what they may perpetrate against the innocent Muslims. Oppression and slander is plentiful in this age, it has become widespread to an unparalleled extent- in the sea, on land, in the air and over the Internet; in every sphere. The person is swept along like this. Perhaps some speech inspired by Shaytan comes into his mind and he repeats it!

This *Da'wah*, by Allaah, is in need of men who weigh their speech and do not say a word unless they believe it to be true, implementing his ﷺ saying:

> **'Whosoever believes in Allaah and the Last Day, then let him speak good or remain silent.'**[21]

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21 Collected by Bukhari & Muslim from the hadeeth of Abu Hurairah – May Allaah be pleased with him.

The one who believes in Allaah, Blessed and Exalted, is between two matters: either he speaks good, if he knows it is good after ascertaining that this speech is true and beneficial and repels harm from Islaam and the Muslims, he says it. So if he deems the speech to be other than this then he must be silent. 'By Allaah, he does not believe. By Allaah, he does not believe. By Allaah, he does not believe whose neighbour is not safe from his harm.'[22]

'*Al-Bawaiq*' (harm): slander, oppression and lies, which many, many fall into now- not necessarily the common people, because it may be that from the common people there are those who fear Allaah, more so than many of those who ascribe themselves to knowledge such that it is as though he learns knowledge in order to oppress! He learns how to lie and fabricate! He learns and studies literature so that he can speak with *al-Bawaiq* (harm) and slander! I say this in advice to them, because indeed I see this to be a great matter, a sickness running through the midst of the students of knowledge. These illnesses and diseases strip away fear of Allaah, Blessed and Exalted they strip away *Eemaan* and kill the hearts and we seek refuge in Allaah! They corrupt the manners of society because we are obliged to nurture ourselves upon Fear of Allaah and we are obliged to nurture ourselves to speak the truth, and before that, to seek the truth so that you stand on the side of the truth and you stand upright

22 Collected by Bukhari & Muslim.

upon justice, witnesses for Allaah, even if it be against yourself or your parents or your relatives.

It is a must that we adorn ourselves with these characteristics so that we become from the people of *Taqwa* who are distinguished with those characteristics mentioned in the *Ayaah* and in other than it in the Qur'aan. Allaah, Glorified and Exalted be He, does not simply narrate to us vain speech. He wants a nation that will carry this Qur'aan in creed, actions and methodology; in himself, amongst the Muslims and amongst the enemies. Even with the disbelievers, you must be just and fair, speaking the truth, openly expounding it, not fearing the blame of the blamers -for the sake of Allaah - witnessing for Allaah with truth and justice. If the condition of the leaders of the Islaamic groups is as we mentioned earlier, then how can their success, strength and victory be hoped for if those who lead them are nurtured upon lies oppression and fabrication? So what good can be hoped for this *Ummah*?

We must nurture the children of this *Ummah* from the moment they set foot in the schools, nurture them upon truthfulness - teach them the value of truthfulness- and nurture them upon good manners. These *Ayaat* mention the manners of the people of *Taqwa.* The *Ayaat* which we mentioned from Surah al- Baqarah speak about their beliefs and their actions while these (other) *Ayaat* speak about the manners, and from these is repressing anger, forgiving the people,

being good to them. This has to be present amongst the Muslims and the Muslims must be nurtured upon this. Their society has to be purified of wretched manners, the most wretched of which are lying, slander, malice and vengefulness. A person may be despised by someone whom he has nothing to do with, neither near nor far! He did not harm him in relation to his property or his honour, he does not know him neither closely nor from far off but his heart consumes itself with malice towards innocent people.

So the *Ummah*, the religion of Islaam and the manners of this *Ummah* will not be established by these types of people; it will not be established by those who bear these characteristics, rather it will be established with what these great *Ayaat* have stated: spending in the path of Allaah, compassion for the poor, truthfulness and sincerity, mercy and forgiveness, up to the last of those characteristics mentioned in these *Ayaat.* Who are those for whom Allaah has prepared *Jannah*, as wide as the Heavens and the Earth? By Allaah, He did not prepare it for the liars, nor for the slanderers, nor for the fabricators, He prepared it for the truthful ones, the people of *Taqwa.*

Therefore, let us wean ourselves off these matters that bring us down, into which many people slip. I remember a story – a servant attended to Ali ibn Al Hussein ibn Ali ibn Abi Talib, may Allaah be pleased with them, with hot water, so she was pouring the water

upon him as he prepared for the *Salat*, and the jug fell from her hand onto his face and scratched it. So he raised his head to her so she said, 'Indeed Allaah says, '**and who repress anger**!

He said, 'I have repressed my anger.'

She said, '**and who pardon men**!'

He said, 'May Allaah forgive you.'

She said, '**Verily, Allaah loves** *Al-Muhsinun* **(the good-doers).**'

He said, 'Go because you are free!'[23]

We want these manners! And how many examples are there of this type! One of the Bedouins came to the Messenger ﷺ from behind him and grabbed hold of his cloak until its border made a mark upon his shoulder, then he said:

> **'O Muhammad! Order portion for me from the property of Allaah that is with you!'**[24]

So the Messenger of Allaah ﷺ turned to him smiling and ordered that he be given something. This is gentleness, forgiveness, tolerance and repression of anger and every good; he turned smiling ﷺ !

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23 al-Bayhaqi in 'Shu'ab al-Eeman'.

24 Collected by Bukhari from the hadeeth of Anas bin Malik – May Allaah be pleased with him.

Who does this? He is our example from Allaah,

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Indeed in the Messenger of Allaah you have a good example to follow for him who hopes for (the Meeting with) Allaah and the Last Day, and remembers Allaah much.[25]

The one who hopes for the Meeting with Allaah and the Last Day, then let him take the Noble Messenger ﷺ as his example. So it is obligatory, O Brothers that you place before you these texts from the Qur'aan and the likes of these characteristics. A person needs to struggle against himself because the soul is in need of striving, schooling and nurturing.

And the soul is like a child, if you neglect it, it grows up upon the love of suckling and if you wean it, it is weaned.

And by Allaah, the soul is in need of striving. Allaah the Exalted says,

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

As for those who strive hard in Us (Our Cause), We

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25 [Al Ahzab: 21].

will surely guide them to Our Paths. And verily, Allaah is with the *Muhsinun* (good doers).[26]

The one who strives against himself for the sake of Allaah, Allaah guides him to the paths of good, the paths of the truth, the paths of guidance, the paths of noble manners. The one who neglects it and is lax with it and is lax with others – if he neglects himself, then even more so, he will neglect others, and refuge is sought with Allaah. The *Ayaat* that speak about the characteristics of the believers are extremely numerous; we must look for them in the Qur'aan. And you, when you read the Qur'aan, don't read it only for blessings, O Brother. Read it so that you will believe and act. Read the Qur'aan so that you will believe and act. Why? Because the companions of Muhammad ﷺ were like that and, because of this, the Qur'aan used to be revealed upon them in stages such that the Messenger ﷺ used to teach them ten *Ayaat*, then another ten *Ayaat*...

They would memorise, act and believe. This is how nurturing should be. Now, one reads the Qur'aan to the end of it but he does not know what it means! He will memorise the Qur'aan and repeat it and he does not know what its meaning is; not with understanding or comprehension. I don't say everyone but many are of this type. Or perhaps he may comprehend but he does not act. The Qur'aan is

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26 [Al Ankabut: 69].

in need of being fully comprehended and it is in need of application, it is in need of action. By Allaah, nothing has harmed us except empty claims, lots of babbling and empty speech. Many of us speak of *Taqwa* and Allaah knows best what a person's condition is. So it is incumbent, O Brothers, that our speech matches our actions but that will not happen except with sincerity to Allaah, Blessed and Exalted, in all speech and action, and by being mindful of Allaah, The Exalted and The Majestic, in every situation; in your prayer, in your shop, in your Masjid, in your school, in your car, in any place you may be, you must be aware that there is a Lord over you who is watching, seeing; He knows the whispering inside you and what you move your lips to say, and what you think to yourself.

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾

And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).[27]

وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ﴿١٠﴾ كِرَامًا كَٰتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

But verily, over you (are appointed angels in charge of mankind) to watch you, *Kiraman* (Honourable) *Katibin* writing down (your deeds), They know all that you do.[28]

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27 [Qaf: 16].

28 [Infitar: 10-12].

O my Brother, don't be unrestricted with the *Dunyaa* (world), with your desires and with whisperings and rotten thoughts. Try to think good thoughts about that which will benefit you. Try to be sensible. Try to be ready for death. If you reach the evening, don't wait for the morning, if you reach the morning, don't wait till the evening. Don't let your aspirations run wild and your view be far-reaching so that you want to build castles and possess houses. Make your aspirations short-term. If your soul slips away and escapes, it will run free. Try to restrict it and tie it down because it is in need of remedying. Have sense! This is the religion of Allaah, and you, by Allaah, don't know when death will surprise you while you may be in any state. So you have to maintain the Fear of Allaah in every situation.

'Fear Allaah wherever you may be' - And worship Allaah, Glorified and Exalted be He, and be as though you see Him and if you do not see Him, then He sees you. With these noble feelings and with these noble emotions, the heart will come to life. On the other hand, if the heart has died and is void of these feelings, and refuge is sought with Allaah, then do not expect anything other than every calamity, and refuge is sought with Allaah. The pure heart is like a clean garment, it does not accept any blemish while the dead heart does not feel, even if you were to slaughter it with knives, even if you were to strike it with knives, daggers and spears, it would not feel it, because it is dead. We ask Allaah for well-being.

So, these are something of the characteristics of the people of *Taqwa* and they are many, so refer to the Quran. Indeed this is a reminder '**And remind (by preaching the Qur'aan), for verily, the reminding profits the believers.**'[29]

29 [Adh Dhariyat: 55].

The Reward of the People of Taqwa

We will mention something of that which Allaah has prepared as a reward for those people of *Taqwa.* Allaah, Blessed and Exalted, said:

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

Verily, for the *Muttaqun*, there will be a success (Paradise); Gardens and vineyards, And young full-breasted (mature) maidens of equal age, And a full cup (of wine). No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; A reward from your Lord, an ample calculated gift (according to the best of their good deeds) [30]

'Verily, for the *Muttaqun*, there will be a success (Paradise)' A great success. What is this success?

'Gardens and vineyards, and young full-breasted (mature) maidens of equal age.' The *Hoor al 'Een* (maidens of Paradise).

'And a full cup (of wine)' It is wine, which is prohibited in this world but permissible in the Hereafter, as is in another *Ayah*:

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30 [An Naba: 31-36].

'And their Lord will give them a pure drink.'[31] Meaning wine that will be permissible there, and it is pure and clean.

'No *Laghw* **(dirty, false, evil talk) shall they hear therein, nor lying;'** This world is full of false talk, talk that does wrong to a person, troubles him, keeps him awake and harms his family. How much talk do you hear! And how much speech do you read! And how much false talk do you hear! Rather, how much obscenity do you hear? And refuge is sought with Allaah! But there, there is no false talk, there are no liars and no agitators. There is no one there except people who are at the highest level of cleanliness and purity, sensibility, sobriety and manners. Perfection in the utmost level of perfection. This honour, all of it is from Allaah, The Exalted, The Majestic, for the people of *Taqwa.*

'A reward from your Lord, an ample calculated gift (according to the best of their good deeds),' In reward for their deeds and this is a favour from Him, Glorified and Exalted be He.

And Allaah says, Blessed and Exalted,

إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾

Verily, the *Muttaqun* **(the pious.) shall be amidst shades**

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31 [Al Insan 21].

and springs. And fruits, such as they desire.[32]

'Amidst shades and springs' 'Shades' are trees and 'springs' are rivers of wine, rivers of milk and rivers of honey. The springs mentioned here are the springs mentioned in other *Ayaat*. And Allaah says, Glorified and Exalted be He, in Surah adh-Dhariyat:

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ
مُحْسِنِينَ ﴿١٦﴾ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾

Verily, the *Muttaqun* (the pious.) will be in the midst of Gardens and Springs (in the Paradise), Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinun* (good-doers.). They used to sleep but little by night [invoking their Lord (Allaah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allaah) for forgiveness. And in their properties there was the right of the *Sa'il* (the beggar who asks) and the *Mahrum* (the poor who does not ask others)[33]

In the explanation, these characteristics are close to the characteristics

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32 [Al-Mursalat 41-42].

33 [Adh-Dhariyat: 15-19].

mentioned in the *Ayaat* from Surah al-Imran. So the saying of Allaah, the Exalted,

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾

Verily, the *Muttaqun* (the pious.) will be in the midst of Gardens and Springs (in the Paradise), Taking joy in the things which their Lord has given them.

Means Allaah gave them because this was their condition in the world, '**They used to sleep but little by night.**'

And He described them, Blessed and Exalted, elsewhere with His saying,

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allaah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.[34]

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34 [As-Sajda: 16-17].

And Allaah says, Blessed and Exalted in Surah At-Toor:

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ
ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ
وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ
وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

Verily, the *Muttaqun* (the pious.) will be in Gardens (Paradise) and Delight. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire 'Eat and drink with happiness because of what you used to do.' They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hur*: (female, fair ones) with wide lovely eyes. And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. And We shall provide them with fruit and meat such as they desire. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink).[35]

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35 [At-Tur: 17-23].

And He said, Glorified and Exalted be He, in Surah ad-Dukhan:

إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ
وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا
بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ
وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾

Verily, the *Muttaqun* (the pious.), will be in place of Security (Paradise). Among Gardens and Springs, Dressed in fine silk and (also) in thick silk, facing each other, So (it will be). And We shall marry them to *Hur* (fair female) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security; They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire.[36]

'Verily, the *Muttaqun* (the pious), will be in place of Security.' In a place of security where there is no fear, none of the causes of fear and no anxiety but instead tranquillity, peace, stability, calmness of the soul, peace of mind, and Paradise and pleasure. This is the condition of the people of *Taqwa.* Allaah said, The Exalted, The Majestic, **'Friends on that Day will be foes one to another except**

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36 [Ad-Dukhan: 51-56].

Al-Muttaqun **(the pious.)'**[37]

Look for the companion who is a believer, who will help you to be obedient to Allaah. Who will motivate you to do good and warn you against evil and only good will come to you from him. As is in the similitude mentioned by the Prophet ﷺ:

> **'Indeed the similitude of the righteous companion and the bad companion is like that of the perfume seller and the blacksmith. So the perfume seller, he will either give you some or you will buy from him or you will find a nice fragrance from him.'**[38]

That is, either he will give you a gift, or you will buy from him perfume, or you will find a nice fragrance from him. So you are in goodness and safety with him. The righteous man is like the perfume seller. This is his condition – you don't receive from him anything except good. He will never harm you. You will receive knowledge and advice from him, guidance towards good, guidance towards piety and beneficence, he enjoins you with good deeds and forbids you from evil. You will not receive from him except that which benefits you.

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37 [Az-Zukhruf: 67].

38 Collected by Bukhari & Muslim from the hadeeth of Abee Musa al-Asharee – may Allaah be pleased with him.

But the evil one, the bad companion, his similitude is as the Messenger ﷺ said:

'And the blacksmith, either he will burn your clothes, or you will find from him a bad smell.'[39] There has to be some harm. Either he will land you in difficulties and you will plunge with him into deviation and tribulations and desires and trials, or your manners will change so you will be affected by some of his evil. So this Hadeeth and the *Ayah* before it, encourage the believer to look for friends and companions who are sincere and truthful, those who cooperate with him upon righteousness and piety and do not cooperate with him upon sin and transgression- as the Messenger ﷺ, mentioned in the similitude we narrated to you - the condition of the righteous man and the condition of the bad man. So those companions, their condition on the day of resurrection is as Allaah said, The Exalted, The Majestic,

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَٰوَيْلَتَىٰ
لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ
ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾

And (remember) the Day when the *Zalim* (wrong-doer,

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39 Collected by Bukhari & Muslim from the hadeeth of Abee Musa al-Asharee – may Allaah be pleased with him.

oppressor, polytheist) will bite at his hands, he will say: 'Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as a *Khalil* (an intimate friend)! 'He indeed led me astray from the Reminder (this Qur'aan) after it had come to me. And Shaytan is to man ever a deserter in the hour of need.'[40]

And refuge is sought with Allaah from this condition! There is nothing there except regrets! There is nothing there except denouncement, each of them of the other. As Allaah said, Blessed and Exalted, about His companion Ibrahim, صلى الله عليه وسلم warning his people:

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

And [Abraham] said: 'You have taken (for worship) idols instead of Allaah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.'[41]

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40 [Al-Furqan: 27-29].

41 [Al-Ankaboot: 25].

And Allaah, The Exalted, The Majestic, said informing about the people of the Fire,

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

And they will say: Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 'Our Lord! Give them double torment and curse them with a mighty curse!'[42]

For those evil companions, these are the consequences of the companionship of the people of evil and bad people, the people of deviation and the innovators, the people of disbelief, arrogance and transgression of the limits, this is their end result. And that, also is the end result of those who loved each other for the sake of Allaah. You all know the saying of the Messenger ﷺ :

'There are Seven whom Allaah will shade in His shade on the day when there will be no shade other than His shade. (The Shade of His Throne.) The just ruler, a youth brought up upon the worship of Allaah, a man whose heart is attached to the *Masajid*, and two men loving each other for the sake of Allaah; they meet upon that and they separate

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42 [Al-Ahzab: 67-68].

upon that.....'[43]

What is meant by this loving for the sake of Allaah is that you meet with your companion due to this love and you separate due to it. This is from the causes of that great status with Allaah, Blessed and Exalted, that Allaah will shade you in His shade on the day when there is no shade except His. On the day that the sun will come close such that there will not be more than the distance of a mile between it and the people, whether the distance of a mile is the well known measure or the mile of the kohl container, all of this is unbearable and all of this is a frightening situation! The people will wish to be free from it even if it means going to the Fire! They will go to the Prophets, upon them be prayers and peace, so that they might intercede for them to be rescued from this situation on that terrifying day. However, the close companion for the sake of Allaah, and those who loved for His sake, will enjoy this blessing, that Allaah shades him in the shade of His Throne on the day when there is no shade except His shade. So the believer should be concerned that he is a person of *Taqwa* and he should not associate except with the people of *Taqwa*, those who help him to establish what this *Taqwa* entails, which will entitle him to be praised before Allaah, Blessed and Exalted- praise for having the likes of these characteristics -

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43 Collected by Bukhari & Muslim from the hadeeth of Abee Hurairah – may Allaah be pleased with him.

having the likes of these characteristics witnessed for him with, and this great reward being provided and prepared for him on the Day of Resurrection.

I ask Allaah, Blessed and Exalted, to make us and you all from the people of *Taqwa* who deserve Allaah's pleasure, Blessed and Exalted, and deserve the goodly reward with Him. As I began, the intention is not plentiful speech, rather the intention, O Brothers, is that we are concerned that we should be people of *Taqwa* in truth, and this is not achieved by the claims: 'I am a Muslim', 'I am righteous'. If it is said to you 'In you is such-and-such' and 'in you is such-and-such', you get angry although your condition might be worse than what you are described with! So, repress anger, be patient and forgive the people, as are the characteristics of the people of *Taqwa.*

I remember that a man transgressed a right of his neighbour, Yahya ibn Sa'eed al Qattan, and so he said to him, 'You are such-and-such, and in you is such-and-such' and Yahya was crying and saying, 'You have spoken the truth! You have spoken the truth!' He says, 'You, in you is such-and-such', accusing him. He does not say, 'No, no. This is not true.' He cries and he says, 'You have spoken the truth! You have spoken the truth!'

The examples from the Salaf (predecessors) are many regarding their humility, their acknowledgement of their shortcomings, and their holding fast to noble manners, correct beliefs and righteous actions,

which, by Allaah, puts them in the ranks of the best of the people of *Taqwa*. So let us make the Qur'aan an example and an inducement to actualising the characteristics of the people of *Taqwa* - those who deserve this great reward from Allaah, Blessed and Exalted such that they deserve this hospitality and honour from Him. I ask Allaah, Blessed and Exalted, to make us all from the people of *Taqwa*, the ones guided by His guidance, the ones guided to His Path, seeking His Pleasure and fearing the meeting with Him, and that we prepare with everything we can for the meeting with Allaah, in a way that is pleasing to our Lord, The Exalted, The Majestic. And we ask Allaah to make the meeting with Him beloved to us, indeed our Lord is All-Hearer of supplication. And may Allaah send His Prayers upon our Prophet, Mohammed, and upon his family and companions, and Peace.

Questions & Answers

Question One:

There are those who reject the censure of *Bida'* and innovations, and the clarifying of these for the people, and explaining the mistakes of the people of innovation and deviation, on the basis that it is not from the *Taqwa* of Allaah, Mighty and Exalted, and that warning against these innovations and their people is not from the *Taqwa* of Allaah, so is this statement true? May Allaah reward you with good.

The Answer:

This statement is dangerous! And we ask Allaah, Blessed and Exalted, to help this questioner to understand the Book of Allaah and the Sunnah of Allaah's Messenger ﷺ, and to follow the guidance of this Noble Messenger ﷺ and his Noble Companions. The Messenger ﷺ warned against the people of innovation, so did he put aside the *Taqwa* of Allaah, The Exalted, The Majestic? The Messenger ﷺ warned against the people of innovation, criticised them, and ordered that they be killed, so did the Messenger of Allaah ﷺ put to one side the *Taqwa* of Allaah?!! The Messenger ﷺ described the *Khawarij* and mentioned them in Ahadeeth narrated by a number of Companions, in Ahadeeth from Saheeh Muslim and

Saheeh al-Bukhari, all of them of the highest levels of authenticity, and he صلى الله عليه وسلم said:

> **'Indeed from the offspring of this man, there will be a people who will recite the Qur'aan but it will not go beyond their throats, and they will go out of Islaam as an arrow goes out through the game, and they will kill the Muslims and let be the idolaters. Should I live till they appear, I would kill them like the killing of the nation of 'Ad.'**[44]

The *Khawarij* are people of innovation but they are not disbelievers. The Companions, may Allaah be pleased with them, carried this Prophetic guidance from the Prophet صلى الله عليه وسلم. And when this group appeared about whom the Messenger of Allaah صلى الله عليه وسلم had spoken, and had described in fine detail to the extent that he said:

> **'And amongst them is Dhu ath-Thadyah (the possessor of the breast)'**[45]

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44 Collected by Bukhari & Muslim from the hadeeth of Abee Sa'eed al-Khudri – may Allaah be pleased with him.

45 Collected by Ibn Abee Shaybah in 'al-Musannaf', an-Nisa'ee in 'al-Kubra & 'al-Khasais Ali' from the hadeeth of Ali – may Allaah be pleased with him.

when they were killed, Ali said to them, may Allaah be pleased with him, 'Find him.'

They said, 'We did not find him.'

So he said, 'By Allaah, I did not lie, nor was I lied to.'

Then Ali went looking himself until he brought him out. The Messenger صلى الله عليه وسلم had described them in fine detail. I say, indeed those innovators as the Messenger of Allaah صلى الله عليه وسلم described them, they were worshippers, they had honesty. It is known that the *Khawarij* from amongst the people of innovation are not liars. Now however, the people of innovation lie and their books are full of lies and in some of their characteristics, they are worse than the *Khawarij*. So how can we remain silent about them?! They are propagating their falsehood and misguidance in the name of Islaam.

They say 'Islaam in our view is us our own selves!' And they propagate destructive deviation. Is it from sincere advice that Allaah has entrusted upon the Muslims and which the Messenger صلى الله عليه وسلم called the *Deen* (religion), that you see with your very eyes the false creeds and crooked deviations spread in the name of religion and you remain silent? Is this not that betrayal which is contrary to sincere advice?

The one who asked this question, O brothers, is poor! This is born

of a serious plot to spread damaging indoctrination, destroying the youth in their creed and methodology. This question did not come out of a vacuum. It arose from a mind filled with doubts, deceptions, plots, falsehood and corrupt methodologies. And these things have accumulated, so he starts to see the truth as falsehood and falsehood as the truth.

So ask Allaah to guide this poor one! Ask Allaah to remove this accumulation, which his brain has become filled with, that He removes it from him. And that He removes from him these veils, so that he sees with the eyes that the righteous predecessors used to see with, with respect to innovations. The books of the Salaf are filled with censure of the people of innovation and warning against them. Were they not people of *Taqwa*? And *Taqwa* remains a specific quality of the people of innovation and deviation and those who defend innovation and falsehood?! The one who strips the Messenger ﷺ and strips the Companions, may Allaah be pleased with them, and strips the pious predecessors of *Taqwa*, and ascribes it to the people of innovation and misguidance. . . . . Umar ibn al-Khattab, may Allaah be pleased with him, what did he do to Sabeegh ibn 'Asl?

Umar called for him – if you compare the doubts that were being circulated upon the tongue of Sabeegh, it does not amount to anything, it is not equal to anything, compared to the doubts being spread today, and it does not stir up anything in us because we are

weak in *Eemaan* – Umar called him and beat him, and beat him and put him in prison. Then he called him again and beat him and put him in prison. Then he beat him another time. Until Sabeegh said, 'O Chief of the Believers, if you want to kill me, then kill me in a good way. And if you want to remove that which is in this head, then, by Allaah, it has come out.' So he exiled him. Umar, may Allaah be pleased with him, did not suffice with the punishment of beating and imprisonment, but he exiled him to Iraq and ordered the people to abandon and boycott him. He was a master amongst his people and yet the people abandoned him, even his own people. And if anyone wanted to sit with him he would say, 'Remember the decision of the Commander of the Believers' so he would go back. He exiled him for a year, until they made certain of the sincerity of his repentance, then he said, 'Speak with him now.'

As for Ibn Umar, may Allaah be pleased with them both, then it reached him that a people who were seekers of knowledge were saying, 'There is no pre-decree and things originate without being pre-destined', those were, students of knowledge who had this doubt. He said,

'Inform them that indeed I am free of them and they are free of me. Abdullaah ibn Umar, swears by the One by Whom one can swear, if one of them possessed the equivalent of *Uhud* in gold and he spent it in charity, Allaah would not accept it from that person until he

believed in *Qadr* (the Pre-Decree).'[46]

This is from the sincere advice O brothers! When this statement from Ibn Umar, may Allaah be pleased with them both, reached them, they took account of themselves and recanted. This was Ibn Umar, may Allaah be pleased with them both. He had weight and he had standing. When it reached them that Ibn Umar renounced them, by Allaah, if Allaah wanted good for them, they would retract their mistake. And they used to, during that time, turn back in repentance.

Regarding the *Khawarij* who we mentioned, there are many historical narrations stating that they were eight thousand of whom four thousand turned back in repentance. And from them are those who say that two thousand of them returned, as per differing narrations. However, according to the authentic narration in the *Musannaf* of Abdir Razaq, they were twenty-four thousand, of whom twenty thousand turned back in repentance.

The hearts used to be alive and they fell into error while wanting the truth. Meaning, they did not commit the innovation that they were upon due to immorality and apostasy as is the condition of many of the people of innovation nowadays. Meaning people were worshipers, wanting Paradise. They went astray in their understanding of the

46 Collected by Muslim.

Qur'aan so they fell into that which they fell into. They said: 'There is no judgement except for Allaah, there is no judgement except for Allaah, there is no judgement except for Allaah.' Ali, may Allaah be pleased with him, answered them, 'A word of truth, intended by it falsehood.' And they rebelled against him and people followed them so they became twenty four thousand. Ibn Abbas, may Allaah be pleased with them both, went to them, debating with them and twenty thousand of them returned back. Now, you debate with the people of innovation for two months, three, and they don't return from their falsehood, why?

Because the desires are in control of the minds of many of the people. The Messenger ﷺ recited the saying of Allaah, Blessed and Exalted,

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾

It is He Who has sent down to you the Book (this Qur'aan). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkam* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for

punishment)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding.[47]

This is a testimony from Allaah against the people of desires, that their hearts have deviated and they are following their desires and they pursue the matters that are not entirely clear, so they go astray and lead others astray. They have desires, they mean to lead people astray so they look for the *Ayaat* that are not entirely clear, the sayings that are not entirely clear, the Ahadeeth that are not entirely clear, and the speech of the people that is not entirely clear and with this they lead astray a group of people. So those, whom in their hearts is a deviation, **'So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof,'** Why? **'Seeking** *Al-Fitnah'*.

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47 [Al Imran: 7].

The people of desire are numerous. From them are those who mean to lead people astray, tempt them and obstruct them from the path of Allaah, The Exalted, The Majestic. The likes of this poor one who asks this question, what has entangled him in these matters and this poor reasoning, except corrupt information, doubts, deceptions and misguidance? So O brother, forgive me if I say these things. I ask Allaah that He makes what you hear to be of benefit. And I hope you take heed of these evidences and these positions. And O Brother, as Tirmidhi says, there are many people who refute the people of Hadeeth, saying why do they criticise people? He said, 'And so and so, and so and so had been criticised.' And he named people from the people of innovation. He began, by Allaah, with the people of innovation. He started with Ma'bad al Juhani, then with Jabir Al Ju'fi. Then he mentioned others who were criticised on account of their memorisation. Because, he said, 'Indeed criticism is either with respect to people from the people of innovation or people who are suspected, or people who erred because of a deficiency in their memorisation.'

So this one who is suspected in the matter of Allaah's religion, The Exalted, The Majestic, should not be allowed to narrate *Ahadeeth* and ascribe them to the religion, or to write books and ascribe them to the religion. Ascription to Allaah does not necessarily require that it be a Hadeeth or an *Ayah*, rather it could come in the form of

corrupt ideas, which he ascribes to the religion. And every person of innovation ascribes his deviation to Allaah. He does not say to you, 'This is from me,' he says to you, 'This is from the Book and the Sunnah!' The *Rafidhi*, the *Qadhiyani*, the extreme *Sufi*, all of them say this. How can we be silent about them O Brother?! The groups that are present in the arena now, we don't want to name them because many of the people, with much regret, are offended by naming. By Allaah, they do not support anything other than falsehood. How should one be silent about them O Brother? This country is the country of *Tawheed.* People came to it while its people were upon *Tawheed* and upon the *Sunnah*, then individuals moved from the East and from the West, from here and from there, all of them had religions and sects, all ascribing to Islam, calling to their ways.

How can one remain silent about them?! How can one remain silent about those?! Those are the ones that have been censured from amongst the people of innovation, about whom it is said, 'Indeed refuting them is contrary to having *Taqwa* of Allaah, Blessed and Exalted. Has anyone wronged them or have they wronged Islaam, wronged Islaam and wronged the Muslims? How can one remain silent about this wrong that strikes Islam at its core and confuses the minds of the youth of the *Ummah*? How can the youth be left to stray and Islaam to be distorted? And if someone refutes them, it is said about him, 'This one violates the *Taqwa* of Allaah, The Exalted,

The Majestic.' So the person who asked this question is poor, he wants to confuse, because he has become accustomed to confusion. They confused him and confused him. So I say, O Brother, repent to Allaah, The Exalted, The Majestic, and follow the path of the Salaf, and read the books of *Jarh wa Ta'deel* (censure and praise), and read the books of *'Aqeedah* (creed), because I fear that you have not read them, because before you are barriers and obstacles which they placed between you and the methodology of the Salaf - books without beginning or end, and efforts without beginning or end. All of them are barriers and obstacles between you and knowledge of the truth. So break through these barriers to the methodology of the Salaf.

Reflect upon the Qur'aan. Reflect upon the *Sunnah*. Look at what the Salaf compiled in refutation of the people of innovation and what the Salaf compiled in refutation of others. All of this is in sincerity towards Allaah, Blessed and Exalted, from the starting point of *Taqwa* of Allaah, and sincere truthfulness. This is the religion, and by Allaah, if not for the Salaf, the religion would have been lost. And this is from *Jihad*.

I give you glad tidings O Brother, that the Salaf used to consider speech against the people of innovation better then striking with swords. This is what Imam Ahmed ibn Hanbal used to think and others. It was said to him, 'A man who prays, fasts and performs

I'tikaf, a man who is a worshiper, and a another man who refutes the people of innovation, which of the two is better?' He answered: 'If he fasts, prays and makes *I'tikaf* then that is for himself, and if he speaks against the people of *Bida'* then that is for the Muslims and that is better.'

Ibn Taymiyyah said, 'So Ahmed included it in the category of *Jihad* in the Path of Allaah, because this is from the *Furoodh al Kifayah* (collective obligations), and the *Ummah* has collectively agreed about warning against the people of innovation, agreed without any differing.' But those other people, because of their ignorance, they see that which is contrary to their whims and to that which they have been nurtured upon of deviation, and they consider it to be contrary to Islaam and inconsistent with *Taqwa.* And I refer you, O My Son - by Allaah, I am sincerely truthful to you, and I love for you good – that you penetrate through these obstacles to the methodology of the Salaf, to books of *Jarh wa Ta'deel* (censure and praise), so that you may see that the people of *Taqwa* and the leaders of the people of *Taqwa*, and they are those who fulfilled this obligation. When Hisham ibn Abdil Malik killed two of the people of innovation, from amongst them, Al Ja'd ibn Dirham, Hisham was regretful, they made him regret. So one of the scholars wrote to him and said to him,

'By Allaah, the killing of those people was better than the killing

of two thousand Persians and Romans, meaning the disbelievers, because this one corrupts the children of the Muslims and squanders our main assets.'

Meaning fighting the Turks and Romans is a profit, but this is our main asset, squandered, the people of innovation squander it. Because of this, the Salaf said, and many from amongst them, 'Indeed the people of innovation are more harmful to Islaam then the external enemies.' Why? Because this one damages from within and after that, opens the door for the enemy, saying to him, 'Come in!' When the *Sufis* and the people of innovation and misguidance ruined the Islaamic world, and colonisation arrived and took hold of it, they found it to be a ready morsel. And when the Tartars came, they found the Muslims to be a ready morsel. Why? Because innovation had pulverised them and crushed them completely. It did not make them deserving of the help of Allaah, Blessed and Exalted, so those who were advancing slowly upon them arrived.

I say, the *Masjid* of the Messenger صلى الله عليه وسلم, its size during his era did not equal one part from fifty parts of the *Masjid* that is present now, and the Companions conquered the entire world. The Messenger of Allaah said صلى الله عليه وسلم :

'Al-Madinah is a village that will consume the

villages.'[48]

This village and this small *Masjid* during the time of the Messenger صلى الله عليه وسلم, and during the time of the Companions, may Allaah be pleased with them, they conquered the whole world. And now we have millions of *Masajid* which are full, and packed with people praying – where are they? Froth like the froth on top of the floodwaters. Why? Innovation and misguidance pulverised them. So if you want men, and you want a nation, and you want an Islaamic state, then you must educate and refute the people of innovation until they will be purified for you from amongst the Muslims, people of the Sunnah and people of truth, deserving the help of Allaah, Blessed and Exalted, and of Paradise whose width is that of the Heavens and the Earth. By Allaah, He did not prepare it for the people of innovation and the people of misguidance by any means.

48 Collected by Bukhari & Muslim from the hadeeth of Abee Hurairah – may Allaah be pleased with him.

Question Two:

What is your advice to the one who prays and recites the Qur'aan without moving his lips at all? And may Allaah reward you with good

The Answer:

Allaah said, Glorified and Exalted be He,

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

And recite the Qur'aan (aloud) in a slow, (pleasant tone and) style.[49]

This one who reads without moving his lips, does he recite? The Messenger of Allaah ﷺ said:

'Not from us is the one who does not recite the Qur'an in a nice voice.'[50]

And the person mentioned in the question is not like that. So I think for him, unless he has an excuse, Allaah does not burden a soul with more than it can bear, and may Allaah, Blessed and Exalted, record

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49 [Al Muzammil : 4].

50 Collected by Bukhari from the hadeeth of Abee Hurairah – may Allaah be pleased with him.

his intention if he is unable to recite the Qur'aan with his lips such that he can hear himself and he makes those around him hear him. If his condition is such, then Allaah will accept from him, if Allaah wills, and record his intention. If however he is capable, then you have in the Messenger of Allaah ﷺ and in the Commandment of Allaah, Glorified and Exalted be He, and His guidance, a good example. I advise you to read, and to make your voice nice in recitation of the Qur'aan, and that you read it as Allaah, Blessed and Exalted, ordered you.

Question Three:

'I have a disagreement with some relatives of ours so I went to mend ties with them but they refused, so what is upon me?'

The Answer:

Upon you is patience and to maintain the ties with them even if they cut you off and are bad to you. So be good to them even if the matter is as you have described, because indeed you are feeding them *'al-Mal'*, and that is dust that has been heated upon the fire. So you are upon good, be patient with them and be gentle with them, and suppress your anger, and forgive them. And, if Allaah wills, they will return to their senses, and they will come back to that which they used to be upon, if Allaah wills, of righteousness and joining the ties of kinship and good relations.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾

Truly! Allaah is with *As-Sabirun* (the patient ones).[51]

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51 [Al Baqarah: 153].

Question Four:

'A man appears on some satellite channels speaking about the religion of Allaah, Glorified and Exalted be He, and he calls to bringing the Sunnah and *Shi'a* close together, and that they are our brothers and many people have been deceived by him, so what is your advice about that? May Allaah aid you.'

The Answer:

I want to know, our brother, the questioner earlier on, who considers criticism of the people of innovation to be contrary to the *Taqwa* of Allaah, The Exalted, The Majestic, I want him to follow the condition of this man so that he can see his destructive effect upon the Islaamic Nation in creed and in methodology; nay, his effects upon the minds of *Ahlus Sunnah wal Jama'ah.* The *Rawafidh* are the enemies of Allaah throughout history, against the Muslims. They were with the Jews and Christians in any dispute and any battle that occurred between the Muslims and the Christians or the Jews, and they were with the Tartars.

They were always plotting against Islaam and the Muslims and they continue to do so. So how can it be said, while they are cursing the companions of the Messenger of Allaah ﷺ rather, declaring them to be disbelievers? And they consider the majority of them to have become apostates from Islam except for a small number

with some differences in narrations. Some of them say three, some of them say six and some of them say seventeen. The important thing is that they believe that the Companions of the Messenger of Allaah ﷺ apostatised and at the head of them, Abu Bakr as-Siddique, and Umar, may Allaah be pleased with them both. And their seniors have a recitation, 'O Allaah, curse the two idols of the Quraish, their two false gods, and two heads of misguidance, and their two daughters.'

They slander Aisha, may Allaah be pleased with her and speak ill of the wives of the Messenger ﷺ, rather they speak ill of the Qur'aan saying 'Indeed it has been changed', and they are the ones who alter the Qur'aan and increase in it and take away from it, but Allaah, the One who promised to preserve the Qur'aan, exposes them and their alterations and betrayal.

We come close, us and them upon what?! This is a corrupt call, championed by some people from about fifty years ago or more. Shaykh Muhibudeen Al-Khateeb countered them, may Allaah have mercy on him and may Allaah reward him with good for Islaam and the Muslims, and he wrote about that. From that which he wrote about this, may Allaah have mercy on him, was the book, *'Al-Khutoot Al 'Aridhah Lil Usus alati Qam 'alaiha Deen As Shee'ah Al Imamiyyah Al Ithnay Ashriyyah wa Istihalah at Taqreeb bainahum wa baina Usool Al Islam fi Jamee' Mathahibi wa Firaqihi'* (The Broad Tracks of the Foundations

upon which the Religion of the Twelve *Shi'a Imam* is Established and the Impossibility of Coming Close between Them and the Principles of Islaam in All its Schools and Sects). He authenticated the book 'Al-'Awasim min Al-Qawasim' by Ibn Al-'Arabi and he encouraged others to write about this matter.

Muhammad Rashid Ridha, may Allaah have mercy on him, was the one who laid down this principle, which they call 'A Golden principle':

> 'We will cooperate upon that which we agree upon and excuse each other in that which we differ'.

He laid it down, then he walked with the *Shi'a*, but he did not have an effect on them. Conversion to *Shi'aism* swept through, and Allaah knows best, in Lebanon, and when they sensed danger, they started reviling the Companions in their newspapers, articles and books. So he discarded this principle, which they call 'the golden principle'.

Muhammad Rashid Ridha discarded it and turned to the *Rawafidh*, writing against them, refuting them and explaining their vileness. But this person who is referred to in the question is from the group, which has been confused upon its falsehood for fifty years, not repenting to Allaah nor are they reminded. How many books have been written in explaining and exposing the faults of the *Rawafidh*? But they all do not repent nor are they reminded, confused upon their falsehood.

How can *Kufr* (disbelief) and Islaam be brought together? Reviling the companions is *Kufr* (disbelief). The saying that the Qur'aan has been altered is *Kufr*. They have books about the Qur'aan having been altered. One wrote a book mentioning in it more than two thousand narrations, and they are two thousand lies and two thousand fabrications about the Qur'aan having being altered. Narrations of the *Rafidhah*, built upon lies and slander, intended by them the establishment that the Qur'aan has been altered, from them: 'Have We not opened your breast for you? And made Ali your in-law?' Look at the absurdness! Ali, may Allaah be pleased with him, they put him into everything. And how many *Ayaat* did they fabricate and claim that they had been deleted? As if Allaah did not send down the Qur'aan except for the sake of one man! So we ask Allaah for His Protection! In any case, this is a deviant call and we ask Allaah, Exalted be He, to stop the harm of this man and his likes, and to prepare for the Muslims, truthful, sincerely advising callers. And there are refutations available about this man; I advise the youth to read these refutations about him.

Question Five:

A female questioner asks: I work as a doctor in a healthcare centre, in the children's vaccination department. Sometimes, the father will come with the child and my work requires that I talk to the man about the child, bearing in mind that I am covered by a loose, concealing garment. And my question: Is there sin in this or something that is contrary to the *Sharee'ah*? And may Allaah reward you with good.

The Answer:

It is better if the child is brought by women, either its mother or its relative, if the ones performing the treatment are women. So the children and girls are presented to those nurses and female doctors by women. As for the man being alone with her, then no. And if there is no other option, then he should go out while you vaccinate him (the child), then you move aside and he takes his child and leaves. However, in my view, it is upon the men to fear Allaah, Blessed and Exalted, and if he knows that the one who will treat this child is a woman, then he must fear Allaah and entrust his wife or his sister or mother, to take this child to this female doctor or nurse so that he can receive treatment and return. However, I notice

in this matter carelessness from all parties, from the female doctors and from those who visit these hospitals. There is a lot of carelessness!

Question Six:

Do you have a word of guidance encouraging the youth to be merciful to each other, and to love and have sympathy, and to cooperate upon righteousness and piety, and upon the Book of Allaah, The Exalted, The Majestic, and the Sunnah of the Prophet ﷺ upon the methodology of the Salaf, and turning to the scholars and people of knowledge?

The Answer:

Good words and this is a great aspiration! We hope that Allaah, Blessed and Exalted, makes this happen, and that the youth help themselves and their brothers to realise this good aspiration, with the hope that they all become one *Ummah*, holding firm to the Book of Allaah and His Guidance. Clinging to His Guidance, following their greatest example, the Messenger of Allaah ﷺ in creed, methodology and manners, and that they work hard to achieve this noble objective, which Islaam orders, and Islaam calls to, and praises the ones who attains it. As Allaah, Blessed and Exalted, said,

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ
أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ
فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

And hold fast, all of you together, to the Rope of

Allaah (i.e. this Qur'aan), and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His *Ayat* (proofs, evidence, etc.) clear to you, that you may be guided.[52]

Meaning this brotherhood is a blessing from Allaah, Blessed and Exalted; they were enemies killing each other, and taking each other captive, and between them were such evils and trials, which only Allaah, Blessed and Exalted, knows. Then Allaah brought Muhammad ﷺ with this Qur'aan, so Allaah guided with him the people. With the Book and with this Messenger ﷺ, so the hearts came together upon this guidance and this Messenger ﷺ, so they became with that, brothers.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

If you had spent all that is in the earth, you could not have united their hearts, but Allaah has united them.

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52 [Al Imran: 103].

Certainly He is All-Mighty, All-Wise.[53]

Allaah, Blessed and Exalted, praised them, saying about the Ansar,

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

And give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.[54]

What made them give others preference over themselves other then lofty manners and brotherhood? And that love which took root in them selves, such that it caused a man from amongst them to prefer his brother over himself, and present to him of his wealth, that which he was in the greatest need of, rather he was in dire need of. And that was for no reason other than that the brotherhood of Islaam had struck its roots into the depths of their souls and established itself within them. It spurred them on to the likes of this exceptional behaviour, which we hope will return to the ranks of the Muslims and to the societies of the Muslims. The Prophet ﷺ said:

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53 [Al Anfal: 63].

54 [Al Hashr: 9].

'The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.'[55]

So this state of affairs, Allaah, Blessed and Exalted, wants it. Allaah, Blessed and Exalted, wants it from the Muslims, that they should be like one body, like a solid structure, supporting each other. This is what Allaah, Blessed and Exalted, wants. And the guidance of the Qur'aan and the Prophetic Sunnah, all of it results in the likes of this. However, we don't take benefit. If we had benefited and devoted ourselves with desire and passion to these instructions, holding on to them and implementing them, this would have come about. It is not impossible, but the will is weak. If this ability and firm will was present, after the assistance of Allaah, the desired thing would have been achieved. However, the ability is present but the firm determination is not! The firm determination to achieve these objectives to which our Great Lord guides us, and His Noble Messenger ﷺ, and it is very easy. Rather, there are men who definitely have the firm determination to achieve this.

We are trying to unify our sources, into one source, the Book of Allaah and the Sunnah of the Messenger of Allaah ﷺ in creed

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55 Collected by Muslim.

and in methodology; in everything. Everyone should make a firm determination to achieve this, and work hard to achieve this aspiration. But so and so has an ideology....! And he has a methodology.....! And he has a principle....! These sources keep us back and take us far from the desired objective, and we fall into the loss that we are currently living in. So will we not seek the Book of Allaah, and the Sunnah of His Messenger ﷺ together, and make it a source for us all, such that we drink from this good and this light and guidance, so that this desired, obligatory, compulsory matter is achieved? We ask Allaah, Blessed and Exalted, to help the youth to pursue this objective, and to work hard to achieve it, indeed our Lord, is All Hearing of supplication.

Question Seven:

A questioner says: Indeed I am a man in whose heart Shaytan whispers a great deal, with sayings and whisperings that I cannot repeat with my tongue so what is the cure for that? And am I from the people of Taqwa? And may Allaah reward you with good.

The Answer:

Firstly: It is obligatory that you seek refuge in Allaah, Blessed and Exalted, and supplicate to Him, and beseech Him, with truth and sincerity, that He free you from this matter.

Secondly: You must turn to the Book of Allaah and the Sunnah of the Messenger ﷺ and reflect upon them both, rather than going along with the whisperings, occupy your mind with reflecting upon the *Ayaat* of Allaah. He, The Exalted, The Majestic, said,

كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾

> **This is a Book (the Qur'aan), which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.**[56]

Thirdly: That you supplicate to Allaah and believe that these

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56 [Saad : 29].

whisperings do not harm you, because the Companions, may Allaah be pleased with them, came to the Messenger of Allaah ﷺ and they said to him, 'Indeed one of us has thoughts of such nature that he would rather fall from the sky than have those thoughts.'

He ﷺ said, 'Has that indeed occurred?'

They said, 'Yes.'

He ﷺ said, 'All Praise is due to Allaah Who has reduced the plot of *Shaytan* to just whisperings.'

As for these whisperings then don't give them any importance. If you hate them, they will not harm you. Such dangerous matters may be whispered to you that attack even the creed, but say, 'This is not from me. This is from you. And I absolve myself to Allaah from this.' And so your worry will subside if Allaah wills, and *Shaytan* will flee if you make him feel that this does not harm you. And the Prophet ﷺ said, 'That is manifest faith.'

The Messenger of Allaah ﷺ informed that this does not harm the believer, as long as you hate this whispering, so it will not harm you, if Allaah wills. And we hope that you are from the people of *Taqwa.* But seek help to free yourself from it with that which I have mentioned to you. And we ask Allaah, Blessed and Exalted, to cure

us and you, and all the Muslims, from every psychological, physical, mental and intellectual illness, indeed our Lord is All Hearing of supplication.

And I glorify You O Allaah and I praise You. We testify that there is no deity worthy of worship other than You. We seek forgiveness from You and we turn back to You in repentance.

Glossary

A

Āyah: (pl. *āyāt*) "sign," a verse of the *Qur'ān.*

Āhād: a narration that has not reached the level of *mutawātir.*

Ahādīth: see *hadīth.*

'Alayhis-salām: "may Allāah protect and preserve him." It is said after the name of a Prophet of Allāah or after the name of an Angel.

Ansār: "helpers;" the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allāh

'Asr: the afternoon Prayer.

Awliyā': see *Walī.*

B

Bid'ah: (Heresy) any religious action which is newly invented even if it is made similar to the legislation (but it isn't) which is intended to get closer to Allah (i.e. for worship).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet went for the *Mi'rāj.*

D

Dā'ī: one engaged in *da'wah*, caller.

Da'aef: "weak," unauthentic narration.

Da'wah: invitation, call to Allāh.

Dīn: a completed way of life prescribed by Allāh.

Dhikr: (pl. *adhkār*) remembrance of Allāh with the heart, sayings of the tongue and actions of our limbs.

E

Eeman: faith, to affirm all that was revealed to the Prophet.

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah.*

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet.

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Jahmiyah: (Jahmites) A deviant sect that negate all of Allah's names and attributes. They erroneously believe that the Qur'an is created.

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, and fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah.*

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī (Kharijite): (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb),* religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet.

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mawdū': fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet.

Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet.

Mudallis: one who practices *tadlīs.*

Muhājir: (pl. *muhājirūn, muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth.*

Muftī: one who gives *fatāwā.*

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād.*

Mujtahid: one who is qualified to pass judgment using *ijtihād.*

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd (unlawful blind following).*

Murji'ah: A defiant sect that actions do not effect Faith

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh and His Messenger.

Mustahabb: recommended; an action if left it is not punishable and if done it is reward able.

Muttaqūn: those who are pious.

Mu'tazilah: (Mutazilites): a deviant sect based on speculative theology and philosophy; leading them to erroneously claim that the Qur'an is created. They negate Allah's attributes

Mutawātir: a *hadīth*, which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet belonged to this tribe.

R

Rāfidī: the correct title for the extreme *Shī'ah.* Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth.*

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: the life story of the Prophet.

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān.*

Shaytān: Satan

Shī'ah: (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt.*

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd.*

Sūrah: a chapter of the *Qur'ān*

Sunnah: "example, practice;" the way of life of the Prophet consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth.*

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet.

Tafsīr: explanation of the *Qur'ān.*

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā' and Fajr.*

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnāds.*

Taqlīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth.*

Tawwāf: the circumambulation of the *ka'bah.*

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud.*

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah.* It is called the lesser *Hajj.*

Usūl: the fundamentals.

و

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is in fact Allāh. This deviant belief is held by many *Sūfīs.*

Wakīl: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walīmah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

ي

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

ز

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr.*

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: (sl: zindeeq) atheists, heretics.

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